

istic Fate. Besides which, the Divine Fate is also bipartite : some Theists supposing God, both to decree and do all things in us (evil as well as good), or by his immediate influence to determinate all actions, and so make them alike necessary to us. From whence it follows, that his will is no way regulated or determined by any essential and immutable goodness and justice; or that he hath nothing of morality in his nature, he being only arbitrary will omnipotent. As also that all good and evil moral, to us creatures, are mere thetical or positive things;  $vo^o$ , and not  $<fvcm$ , bylaw or command only, and not by nature. This therefore may be called the Divine Fate immoral, and violent. Again, there being other Divine fatalists, who acknowledge such a Deity, as both suffers other things, besides itself, to act, and hath an essential goodness and justice in its nature, and consequently, that there are things, just and unjust to us naturally, and not by law and arbitrary constitution only; and yet nevertheless take away from men all such liberty as might make them capable of praise and dispraise, rewards and punishments, and objects of distributive justice; they conceiving necessity to be intrinsical to the nature of every thing, in the actings of it, and nothing of contingency to be found any where: from whence it will follow, that nothing could possibly have been otherwise, in the whole world, than it is. And this may be called the Divine Fate moral (as the other immoral) and natural (as the other violent) ; it being a concatenation, or implexed series of causes, all in themselves necessary, depending upon a Deity moral (if we may so speak); that is, such as is essentially good,